HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.

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N. P. ROGERS, Editor.

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ANTI-SLAVERY.

From the Liberator.

Political Action.

HINTS TO ABOLITIONISTS.

Within ten days, the abolitionists of Massachusetts will have an opportunity to illustrate the strength of their principles at the ballot boxes. May they so vote, as to illustrate their *strength*, and not their *weakness!* Abolitionists will pardon the following hasty and rough hints.

1. 'Remember them that are in bonds as bound with them,' on the day of the election, and at the polls, as well as on the sabbath, and in the closet.

2. There must be political action. Law made slavery, and law must unmake it.—Legislators make laws, and voters make legislators. Every vote given to any one but an *immediate* abolitionist is given to support slavery. Therefore, you will declare by your votes for Congressmen, whether, so far as your influence goes, slavery in the District of Columbia, and the domestic slave trade, shall cease, or continue. Vote for one who is opposed to their immediate abolition, and you hold up your hand before God and the world to sustain them. You record your testimony in behalf of oppression, aid in crushing efforts for its overthrow, and strike hands with Calhoun and Wise, against Morris and Slade. You are virtually a slaveholder, and refuse to let the oppressed go free.

3. In so doing, remember what you vote *for*. The debasement of God's image—the denial of legal protection to the innocent—the plundering of poor laborers of their hard earnings—the annihilation of the seventh commandment—the selling of women and children in lots to suit purchasers—the withholding of knowledge and the bible, and the sabbath, from rational, immortal beings; for the internal slave trade with its untold horrors, and its 50,000 victims; for a national disgrace, a political cancer, a moral pest, loathed by the world, and cursed of God. Then vote to your *mind*. But don't vote for an enemy of abolition to go to Washington, and then complain that they sell men and women there.

4. If you vote for an opponent of *immediateism*, remember that he is your servant, your hired man—sent to Washington to do your work, at so much per day. In all he does, he is but the *agent* while you are the *principal*. By voting for him intelligently, you endorse his acts in advance. He is your chosen instrument,—and when *it* stabs the poor slave, remember that your arm dealt the blow. 'Strike! but hear me!'

5. Have you ever petitioned for the immediate abolition of slavery in the national capital? Were you sincere? Will you now send men there, who you know will deny this prayer? This is worse than building up with one hand, and tearing down with the other. It is removing the very base of your edifice. Right petitioning, and wrong voting is worse than faith without works. It is faith with bad works.

6. Have you ever petitioned the Court of Heaven for the removal of slavery? Were you sincere? Who will believe it, if you vote for the enemies of immediate abolition with one breath, and with the next pray to God to break every yoke, and let the oppressed go free? How could he do it, without working a miracle! Is it consistent to elect bad rulers, and then fast and pray over the corruptions of your government? Will not God regard such prayers as hypocritical? Can you pray him to deliver the spoiled out of the hand of the spoiler, when you have just voted for a man who will protect the spoilers in the District of Columbia, and disregard the cry of the spoiled?

7. You are a professed abolitionist. What have you said to the *South? 'Emancipate your slaves immediately!'* 'They will cut our throats.' 'EMANCIPATE!' 'We shall be bankrupted!' 'EMANCIPATE!' has been your reply. But, if you vote for an enemy of immediate abolition to represent you in Congress, what will the South say to *you?* Thou that sayest, another shouldst not steal, dost thou steal? Abolish *your own* slavery!' 'Oh, but the party.' 'Abolish your internal slave trade!' 'Oh, the currency! 'Reformation, like charity SHOULD BEGIN AT HOME. Abolish!' 'Oh, the United States Bank,—the monster!' 'Pluck the beam out of thine own eye, thou immediatist. Abolish!' 'Oh, the Loco Focos—the destructives!' 'Abolish!' is still their cry. And what is your reply? 'The currency is a paramount interest!' Or, 'the whigs must first be put down!' Ah, there's the rub! What! must justice be stayed till the currency is regulated? Are *abolitionists* sold to the cotton bags? Are *they* the serfs of party? The *currency* a 'paramount interest?' What! money against men! Lucre against Liberty! Human rights against bank bills! The Bible sold to the Ledger! The law of trade paramount to the law of God! Gold more precious than God's image! Men and women sold to appease the spirit of shop-keeping! Man-stealing rampant, that a party may be put down! Pennsylvania Avenue a slave-mart, that State street may swarm with stock-jobbers! Poor families plundered and *sundered*, that rich families may roll in wealth, and riot in luxury! Human victims bound to the altar of mammon! The internal slave trade protected, that the rate of exchange may improve! Blood for booty! Purity trampled down by Party! The seventh commandment annihilated, that speculation may revive! Temples of the Holy Ghost sold for a sub-treasury! Heirs of God bartered for a National Bank! Despots but Democrats! Whips and Whigs! Chains and Conservatives! Justice plucked up, and 'the root of all evil' planted! The currency first, conscience last! First riches, then righteousness! God dethroned, and gain crowned! Abolitionists! is this your creed? Perish the thought! Will *you* bind human victims to the altar of party? and will *your* hands light the sacrifice? Forbid it humanity! Will *you* regard the love of gold as 'paramount' to the law of God? Shall party cords be stronger with *you* than the bonds which *cord* you to the slave? Will you desert your friendless brother at the very spot where you can deliver him? Yea—worse than desertion,—will you stab him afresh by voting for his enemy? and this, too, for filthy pelf? May God speedily deliver him out of the hands of *such* friends.—They are his worst enemies. They profess sympathy, but practise cruelty. They sell him for money. Am I too severe? 'Who is here so base, that he would be a bondman? If any, speak; for him have I offended.'

8. Don't be deceived with the cry, that 'so holy a cause should be kept out of politics.' Out of politics? It is in politics, and always was. Slavery was made by politics, and is sustained by politics. It is the creature, the foster child of political action. This is its breath, its being. And politics must kill it. Moral action is the right arm to slay the monster—political action the weapon. The question at issue is, shall the soul-killing political action continue, or shall it be improved? 'Keep it out of politics?' Who says so? The professed abolitionist, who is just starting for the polls to vote for a Congressman, who is an enemy of immediate abolition! Such *anti-political abolitionists* are 'a caution' to common sense and consistency!

9. Question your candidates closely.—Bring them out. If they dodge, dodge them. If they equivocate, mark them. They are against you. If, in their answers, they refuse to 'toe the mark,' vote against them. If they are false to humanity, let your hand perish before it shall drop a ballot for them. If they fail on the main question—IMMEDIATEISM—fail them on the day of trial. If they are false to the slave, defeat them if you can. If they refuse to go to the utmost verge of their constitutional authority to rescue liberty, do you take the liberty to go to the utmost of your influence to keep them out of power. If they answer not at all, don't come at their call. They are your secret enemies. Vote openly against them. If they answer, scan carefully their phraseology. They will cover up bad opinions under plausible words. Get at their real meaning, if possible, and if they don't go the 'whole MAN,' they are unworthy to represent men. Cut them off.

10. Don't be satisfied with a candidate who is in favor of the right of petition and free discussion, but is opposed to abolition. He respects your rights to get your votes, and tramples on the slave to get the votes of pro-slavery men. He does not grant you your rights from principle, but expediency: and when it is expedient, will trample on you as well as the slave. Besides, is it generous to purchase your rights at such a price? *Right* of petition! Is he granting the *slave* this *right?* Try him there! How long are abolitionists going to be satisfied to elect rulers whose only claim to their votes is, that they will not insult them by refusing to hear their prayers for crushed humanity, but only by stoutly declaring they will, having heard, spurn their request? Right of petition? They dare not deny it to you! You have fought for and won it—no thanks to them. Right of free discussion? Ah verily! No wonder they are in favor of extending it to *you*. You have wrung it from *them* by mighty struggles, and now they claim your thanks for permitting you to enjoy your 'spoils!' How long will abolitionists consent to barter away the rights of the dumb slave for such equivalents? Rights of petition and free discussion? Why, do these Solomons know that if they ever get to Washington, they must take an oath to support these rights? and do they claim your suffrages, on the ground that if you will place them in the national legislature, they will not disgrace their seats by committing perjury? Let us leave such 'principles' to those who are 'as much opposed to slavery as any body—but;'—while we 'go on unto' *abolition!* Our motto is—ONWARD!

11. Don't be wheedled into voting for A B (who is decidedly hostile to abolition) for fear that if you do not, C D will be elected, who is a worse man. If bad men (whether *pretty* bad, or *very* bad) are to rule, let others take the responsibility of electing them. Will you do evil that good may come? Rather do right, and God will overrule it for good.

12. Don't 'take the least of two evils.'—Take *neither*. If two men are offered as candidates, both of whom are opposed to immediate abolition, go dead against them both. Vote only for a true man. If by so doing, the worse man of the two is elected, upon others rests the responsibility. Besides,—very probably the worst man will make more abolitionists by his open violence, than the 'pretty bad' man will, by his smooth exterior and secret hatred. Who have made the most abolitionists during the last session; Waddy Thompson, J. M. Patton, and F. W. Pickens, or Stephen C. Phillips, Wm. Parmenter, and Wm. S. Hastings? Go for positives—not negatives. Let our true friends in districts No. 2, 4, and 9, see to this matter and to these men.

31. Don't say, 'there are no candidates up who are abolitionists, and, as somebody must be elected, we had better select the best.' *Everybody* is 'up.' Caucuses 'put up' men (and very weak and bad ones sometimes) and then whip in the party to vote for them. Abolitionists go against whips. Every Congressional district in Massachusetts furnishes several uncompromising friends of 'equal' humanity, abundantly competent, in any particular, for a representative. And, they are all 'up.' Don't wear caucus collars.

14. *Scatter your votes* on good men, (such men as the slave would vote for, could he stand in your place) if neither party puts up such men. Your votes will not be lost.—They will count, morally and numerically. They may defeat the election. Then comes another trial, and a like result. And so on, till a true man is secured. *Scatter your votes,—and be sure you vote:* yea, VOTE.

15. Don't you fail to be true, for fear some other abolitionist will be false. Do *your* duty. If others are recreant, it will be no excuse for you. Yea, that fact calls for greater faithfulness from you. Set such false men a good example.

16. Don't be blinded by the dust, nor stunned by the noise, of the conflict. Be calm, self-possessed on the day of trial. Make up your mind, and stand by your decision. *Get your ticket ready before you go to the polls.*

17. Finally: if the abolitionists in Essex, Middlesex, Norfolk, Bristol and Barnstable counties, are clear-headed and strong-handed, six members of Congress are theirs.—Strike for God and the slave!

UP TO THE MARK.

Letter from J. Q. Adams.

At a convention recently holden in the 12th Congressional district in Massachusetts, a committee was chosen to notify Mr. Adams of his nomination as a candidate for Congress from that district. We have the pleasure, says a paper in the district, to present to our readers his answer; and we commend its perusal to every candid and reflecting man in the district. It is the solemn testimony of an aged and venerable statesman, well qualified from a long life spent in the public service, to pronounce sentence.—Elected two years since almost unanimously, and without an opponent, at the present time the trembling accents of his voice cannot fail to reach the hearts and the consciences of the sons of the Pilgrims.

Messrs. Isaac L. Hedge, Seth Sprague, Jr. and Elihu Hobart.

QUINCY, Oct. 27, 1838.

Gentlemen,—The nomination of so large and respectable a portion of the twelfth Congressional district of Massachusetts, as those whom you represent, is the more gratefully received and accepted, because accompanied with their declared approbation of the general course which I have hitherto pursued as the representative of the district in the House of Representatives of the United States.

If there was in the councils of the nation, one representative of the people of this Union, bound by more unyielding ties than all the rest to adhere to the self-evident truths of the declaration of independence, and to defend them alike against direct assault and prevaricating compromise, it was the member who held his seat by the confidence of the sons of the Pilgrim Fathers. It was the social covenant of the Mayflower, that taught the first *practical* lessons of equal human rights, and laid the only just foundations of government in the mutual pledge of faith. Could the sons of those whose feet alighted on the Plymouth rock have been represented by one who would listen and nod assent to the axiom that freedom lives only by suction from the blood of the slave, he would not only have disgraced his parentage, but must and would have been disowned, by every freeman of the district, of whatever party, bearing one drop of pilgrim blood in his veins.

In the unhappy diversities of opinion, prevailing among our fellow citizens at this time, it affords me consolation and encouragement to observe that, upon this subject, there appears to be among my constituents of this district a great and cheering unanimity of sentiment. All adhere to the right of the people not only to petition and remonstrate to their representatives and rulers, but to the duty of those representatives and rulers to *listen* to their complaints—to *read* and *consider* their petitions, and to answer them, not always indeed with compliance, but always with argument or concession and with kindness. I have not heard of one freeman of this district, who considered the duty of a legislative assembly to the sacred right of petition, fulfilled, by *receiving*, and then refusing to *read* or *consider* the complaints and remonstrances of the people. Wheresoever and with whomsoever *this* distinction originated, it is no fruit from the blossom of the Mayflower.

The freedom of thought, the freedom of the press, the freedom of speech for yourselves, the freedom of debate for your representatives, with inexpressible pleasure I say, appear to be equally dear to *all* my constituents of the 12th Congressional district. I hope and trust in God, they will never give their confidence to, or trust their representative, any man prepared to surrender them to the oppressor's wrong, or sink them in the political kennel of party discipline.

Against the iniquitous and most pernicious project of annexing the new slave-ridden republic of Texas to this Union, the opinion and the feeling of the whole people of this district appear equally unanimous. Nor are the instigations to a war with Mexico more congenial to the moral principle or the public policy of any one of my constituents. I congratulate you and them that *these* imminent dangers have for the present passed away. Amicable negotiation with Mexico is resumed, and precisely at the same time the Texian proposal to join our Union, Texas with her mountain load of constituted slavery upon her back, is withdrawn. May we never hear of its renewal, whether with Moloch, or Mammon in its train!

I regret that I am not enabled to indulge with equal confidence the hope that the right of petition, and the freedom of debate, smothered as they have been for nearly three years in the legislative halls of the nation will be restored in all their plentitude and all their purity. Slavery shrinks and will shrink from the eye of day. Northern subserviency to southern dictation is the price paid by a northern administration for southern support. The people of the North still support by their suffrages the men, who have truckled to southern domination—and their representatives have not yet been shamed out of the distinction between refusing to *receive* and refusing to *read* a petition. I believe it impossible that this total subversion of every principle of liberty should be much longer submitted to by the people of the free states of this Union. But their fate is in their own hands. If they choose to be represented by slaves, they will find servility enough to represent and betray them. I have seen with pleasure that even among the most devoted supporters of the present administration, there have been here and there one, who refused to sacrifice his own rights and those of his constituents to the shrine of party idolatry. These however have been solitary exceptions. The spirit of true freedom is not yet sufficiently awake, and while she slumbers, all the vigils of the watchman will be vain.

The suspension of the right of petition, the suppression of the freedom of debate, the thirst for the annexation of Texas, the war-whoop of two successive presidents of the United States against Mexico, are all but varied symptoms of a deadly disease, seated in the marrow of our bones—and that deadly disease is slavery. The Union will fall before it, or it will fall before the Union.—The abolition of slavery in the district of Columbia, or in the territory of Florida, the prohibition of the internal piracy between the states—the refusal to admit another contaminated state into the Union, are all partial ineffective plaisters for the great elemental evil.

"They will but skin and film the ulcerous part,
"While rank corruption mining all within
"Infects unseen."

I believe it important that the inhabitants of the twelfth Congressional District of Massachusetts should be forewarned that during the 26th Congress the whole system of policy of the executive administration of the government of this Union, and all its prominent measures, foreign and domestic, will be, as they have been and now are, to support, strengthen and perpetuate THE PECULIAR INSTITUTIONS OF THE SOUTH. The extermination of the Indian race; the wasteful dilapidation of the public lands; the deadly hostility to internal improvement; the insidious crippling of domestic industry; the ridiculous imposture of an exclusive metalic currency for the revenues and expenditures of the nation; the enormous increase of a standing army and the simultaneous slanders upon the navy and its gallant officers; the sycophantic courtship of the democracy of numbers, and the rancorous instigation of labor against capital to the summary justice of lynching,—all these ways and means of a northern administration with southern principles, have one and the same origin, and are gathering to one issue, the riveting in eternal bondage the chains of your southern countrymen of African descent.

Should the people of the 12th Congressional District of Massachusetts again see fit to station me as their sentinel on the watch tower of the nation, they will not expect from me consent, acquiescence or compromise with this system or with any of its parts. Unyielding hostility against it is interwoven with every pulsation of my heart. Resistance against it feeble, and inefficient as the last accents of a failing voice may be, shall still be heard, while the power of utterance shall remain, and shall never cease, till the pitcher shall be broken at the fountain, the dust return to the earth as it was, and the spirit unto God who gave it.

I am, with grateful sentiments to you, and those whom you represent for the renewed testimonial of your and their confidence, gentlemen,

Your friend and fellow citizen.
JOHN QUINCY ADAMS.

"AMERICAN LIBERTIES, AND AMERICAN SLAVERY, BY S. B. TREADWELL."—We meet with a number of favorable notices of this work in the country newspapers with which we exchange. Few books written by abolitionists appear to have been so well received among the country editors who are not enlisted in our cause. And yet we do not see that he has shunned to declare the same truths that have often given so much offence. One reason for this difference, perhaps, is that he has not been so tenacious of brevity and so much bent upon condensing his matter into a short space, as to prevent him from answering the innumerable queries and objections afloat in the community, with a most accomodating minuteness of detail.—To a large portion of the population of our country, this course is more acceptable and necessary than some of our quick thinkers and terse writers seem to be aware of. The common remark that people will not read long articles is, by no means so universally true as is often supposed. Not a few are averse to the reading of a *short* article that professes to dispose of a *vast* subject, because they have not found such articles to contain the full and deliberate discussions which they consider essential to a fair exhibition of the subject and a proper decision of its merits. To this class, the work of Mr. Treadwell will be particularly interesting and we trust, useful.

To the above paragraph we will add the following from the same pen, in relation to this work, at the first perusal of some of its pages:

"We dipped into it one morning at section 20 (page 334) and devoured about a hundred pages of it, with a good relish before breakfast, scarcely conscious that so much time had been consumed. The writer seemed to understand what was needed, and we found the book any thing but dull and uninteresting. Further than this we cannot say now as business calls to other departments of labor—but we should not be surprised if this volume should meet with much favor and cover a field which has not been exactly occupied by any book that has preceded it."—*Friend of Man.*

Southern Testimony.

The following is an extract from a letter addressed to Gerrit Smith, by a minister in Illinois, in which he gives the opinions of a friend in Carolina, who, he says, "is a man of liberal education," "qualified to judge, and one in whom I have as much confidence as in any man living." It was first published in the Friend of Man.

"I have," says he, "resided in North Carolina more than forty years, and been intimately acquainted with the system, and I can scarcely even *think* of its operations without shedding tears. It causes me excessive grief to think of my own poor slaves, for whom I have for years been trying to find a free home. It strikes me with equal astonishment and horror to hear northern people make light of slavery. Had they seen and known as much of it as I, they could not thus treat it, unless callous to the deepest woes and degradation of humanity, and dead both to the religion and philanthropy of the gospel. But many of them are doing just what the hardest hearted tyrants of the South most desire. Those tyrants would not, on any account, have them advocate or even apologise for slavery in an *unqualified* manner. This would be bad policy with the North. I wonder that Gerrit Smith should understand slavery so much better than most of the northern people.—How true was his remark on a certain occasion, viz: that the South are laughing in their sleeves to think what dupes they make of most of the people at the North in regard to the real character of slavery. Well did Mr. Smith remark, that the system, carried out on its *fundamental principle*, would as soon enslave any laboring white man as the African. But, if it were not for the support of the North, the fabric of blood would fall at once. And of all the efforts of public bodies at the North to sustain slavery, the Connecticut General Association has made the best one. I have never seen any thing so well constructed in that line, as their resolutions of June, 1836. The South certainly could not have asked any thing more effectual. But of all northern periodicals the New-York Observer must have the preference, as an efficient support of slavery. I am not sure but it does more than all things combined, to keep the dreadful system alive. It is just the succor demanded by the South. Its abuse of abolitionists is music in southern ears, which operates as a charm. But nothing is equal to its harping upon the "*religious privileges and instructions*" of the slaves of the South. And nothing could be so false, and injurious (to the cause of freedom and religion) as the impression it gives on that subject. I say what I know, when I speak in relation to this matter. I have been intimately acquainted with the religious opportunities of the slaves—in the constant habit of hearing the sermons which are preached to them, and I solemnly affirm, that, during the forty years of my residence and observation in this line, I never heard a single one of these sermons, but what was taken up with the obligations and duties of slaves to their masters. Indeed, I never heard a sermon to slaves but what made obedience to masters, by the slaves, the fundamental and supreme law of religion. Any candid and intelligent man can decide whether such preaching is not, as to *religious* purposes, worse than none at all.

Again: it is wonderful how the credulity of the North is subjected to imposition in regard to the *kind (!) treatment* of slaves. For myself, I can clear up the apparent contradictions found in writers who have resided at, or visited the South. "The majority of slaveholders," say some, "treat their slaves with kindness." Now this may be true in certain states and districts; setting aside all questions of treatment, except such as refer to the *body*. And yet, while the "majority of slaveholders" in a certain section may be kind, the majority of *slaves* in that section will be treated with cruelty. This is the truth in many such cases, that, while there may be thirty men who may have but one slave apiece, and that a house servant, a *single* man in their neighborhood may have a hundred slaves; all field hands, half fed, worked excessively, and whipped most cruelly. This is what I have often seen. To give a case, to shew the awful influence of slavery upon the master, I will mention a Presbyterian elder, who was esteemed one of the best men in that region—a very kind master. I was called to his death bed to write his will. He had what was considered a favorite house servant, a female. After all other things were disposed of, the elder paused, as if in doubt what to do with "Su." I entertained pleasing expectations of hearing the word "liberty" fall from his lips; but who can tell my surprise when I heard the master exclaim, "what shall be done with Su? I am afraid she will never be under a master severe enough for her." Shall I say that both the dying elder and his Su were

members of the same church! the latter statedly receiving the emblems of a Saviour's dying love from the former!"

The Vermont A. S. Society

Held its semi-annual meeting at Montpelier, Oct. 24th last, at which the following resolutions were proposed, discussed and adopted:—

Believing in the explicit declaration of scripture that "God hath made of one blood all nations of men to dwell on all the face of the earth," and recognizing our obligations as christians to conform to the great law of love promulgated by Jesus Christ, "As ye would that men should do to you, do ye even so to them," and subscribing to the self-evident proposition, that "all men are created equal, endowed by their Creator with certain unalienable rights, that amongst these are life, LIBERTY, and the pursuit of happiness;" therefore,

Resolved, That the system of slavery, by which one man is made the property of another—subject to his irresponsible control, is alike repugnant to the will of God, the precepts of the gospel, and the declaration of our national independence.

Resolved, That slaveholding being in itself, both a moral and political evil—a sin against God and an outrage upon the rights of man, no circumstances whatever can justify its continuance, and it ought therefore in all cases to be immediately repented of and abolished.

Resolved, That the alleged piety of the master, so far from being any palliation of the sin of slaveholding, is but an aggravation of the offence, as by reason of his reputation he makes the practice honorable among men, and affords a plausible justification for all the cruelty which is the natural result of the system.

Whereas it is mainly by the use of moral means that we can hope to abolish American slavery, therefore

Resolved, That those ministers, professors of colleges, church members, politicians and all others at the North who justify the continuance of the system, in any way apologize for it, or by any means attempt to arrest the increasing tide of public indignation against it, are scarcely less guilty than the slaveholder of the South.

Resolved, That it is our duty kindly, but faithfully, to admonish all slaveholders who come among us, of their guilt, so far as it may be in our power, and endeavor by all christian means to convince them of their error. But to hold christian communion and fellowship with such, who, after being thus admonished, manifest not the fruits of repentance, would be to recognize them in their unholy practice, to lull their consciences, and endanger yet more their souls, as well as to great injury to our brethren in bonds.

Resolved, That as slavery in the District of Columbia and the slave trade between the states are within the legislative jurisdiction of Congress, and as a majority of Congress is from the non-slaveholding states; therefore the voters of these states are responsible for the guilt and reproach which attaches to us as a nation, for their longer continuance.

Resolved, That we cordially approve the benevolent sentiments of the N. Y. S. A. S. Society "that no valid excuse can be found for the conduct which shuts out a Christian from the subject of slavery to be an advocate for its abolition; for the plea itself, convicts him of ignorance, not only of the first principles of republicanism, but of the facts with which a statesman of this aged nation must needs be well acquainted."

Resolved, That the professed abolitionist that gives his vote for a public functionary whose official acts can be brought in any way to bear upon the question of slavery in our country, and who does not give full and satisfactory evidence that his mind is fully made up as to the duty and expediency of the immediate abolition of slavery and the slave trade within the constitutional power of Congress, and that he will use his endeavors to effect these objects, is false to the principles of his profession, and recreant to the cause of the slave.

Resolved, That those professed ministers of the gospel who wilfully and perseveringly neglect to cry aloud against the sin of American slavery, should be ranked among its apologists.

Resolved, That it is the duty of all abolitionists to abstain, as far as practicable, from the use of the products of slave labor.

Acting from Principle.

A paragraph in the Christian Advocate and Journal of the 12th inst. which we suppose is intended, speaking of a law for closing brother's shops on the Sabbath, says:

"Many would close their shops from principle, if others were not allowed to keep theirs open."—Thus manifesting the basis

Just look at the "principle" here professed. A Sabbath breaker would obey one of God's mandands from *principle* IF others would not disobey it!!! As though a man could act on christian principles, who was governed by such a motive! In this short paragraph, the editors have unwittingly given us an exhibition of that wretched policy by which many ministers and editors are induced in opposing the anti-slavery cause.—"Many would be abolitionists from *principle*, if—if—if—." "Many editors would come out against slavery from *principle*, if—but—if others would."

What a fine compliment some good souls now and then bestow upon themselves.—*Zion's Watchman.*

Action on Slavery.

A general meeting of the brethren attending the New-York Baptist State Convention was held in the meeting house on the evening after the close of the session. The doings are reported in the Pap. Register.

"On motion, brother G. G. Carpenter was chosen moderator, and brother Wm. Arthur clerk.

After singing by the choir, and an address to the throne of grace by brother Roe, the following preamble and resolutions were considered, and unanimously adopted.

Whereas the members composing this meeting are connected with various religious institutions, embracing as the field of their labors the whole of North America; and whereas we feel bound to seek alike the salvation of the white man, the red man and the negro; and whereas the system of American slavery interposes insurmountable obstacles to the circulation of the word of life among the slave population of our country, therefore

Resolved, That we entreat our brethren throughout the Union, and especially in the slaveholding states, to use all lawful, peaceful, rightful, and prayerful means, for the removal of these obstacles; and that they most devotly pray for that "wisdom which is from above—first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," to guide them in this concern."

HERALD OF FREEDOM.

CONCORD: NOVEMBER 17, 1838.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF INDEPENDENCE.

All men are born equally free and independent, and have certain, natural, essential, and inherent rights, among which are the enjoying and defending life and LIBERTY, acquiring, possessing and protecting property, and pursuing and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely, the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

The New Hampshire Patriot.

A friend has shown us this week's number and we see by it that poor Mr Barton is *yet at home*. We wonder people should be so insensible to the pleasures of journeying. To be sure the season is getting to be inexpressive—the trees are naked, and the birds are mute, and the winds chill and the music of the birds muzzled—all, all very uncongenial to such a *mettlesome* spirit as the *patriot's* of New-Hampshire. But still we some how feel disappointed that he don't travel more. We would respectfully suggest to Mr. Barton the interesting objects with which this *free* country abounds—all parts of which he cannot yet have visited. Has he ever been to the White Sulphur Springs? He need be under no apprehension in going there. To be sure, complexion is at a premium with aristocrats there, and blood *has its hazards*. But we think Judge Larrimer and Colonel Singleton and General Carter and Major Thornton would stand the friend of a Colonel from the north and prevent him any disagreeable consequences of an indiscriminate operation of the domestic slave trade. They are keen observers. They know the invasions the peculiar institution has made upon the Anglo-Saxon color, and they know how the pure Americo-Anglo-Saxon has verged towards the servile shadows without coming within the lawful scope of the institution, and then the symptomatic cry of "nigger," ever and anon breaking out asleep and awake, would reveal to them at once that the Colonel had the genuine negro-phobia, which a nominal slave never has, and which goes so hard with *doubtful white* people. They would protect any northern gentleman against being imprisoned and sold for fees provided they could be satisfied that his pro-slavery merits overbalanced his colored liabilities—which we think might easily be vouched. The Colonel has a vein of *rich juicy* about him, which would go a good way in offset to mere *color* of liability, which after all is but prima *facie* evidence of servility.—We warrant him a journey to the White Sulphur against the *lawful* claims of any person or persons whomever.

There there is Texas—the Colonel has not peradventure been to Texas. It is a place of resort for people of enterprise, and where patriotism is a ready passport to consideration, although it has been slanderously styled a valley of Achor, field of felons, sink of republicanism, sewer of scamps, &c. &c. Yet it is a most republican clime, "*where patriots most do congregate.*"

There is Arkansas too—all glorious in new-born liberty—fresh and unsullied, like Venus out of the ocean—that newly discovered star in the firmament-banner of this republic. Sister Arkansas with her bowie knife gracefull at her side—like the huntress Diana with her silver bow—her knife dripping with the heart's blood of her senators and councillors, shed in legislative debate,—oh it would be refreshing and recruiting to an exhausted patriot to go and rejuvenish his soul at her fountains. The newly evacuated lands of the Cherokee, too—a sweet place now for a lover of his country to visit—to renew his self-complacency by wandering among the quenched hearths of the expatriated Indians—a land all smoking with the red man's departing curse—a malediction that went to the centre. Yes, and Florida—blossoming and lovly Florida, yet warm with the life-blood of Oceola and his warriors—shed gloriously under flag of truce.—Why should a patriot of such a fancy for nature immure himself in the cells of the city and forego such an inviting, and so broad a landscape. Ite viator. Go forth traveller and leave this mouldy editing to less elastic fancies.—We would respectfully incite our Colonel to *travel*. What signifies. Journey—wander—go forth—itinerate—excursion—perambulate—roam.

We cannot sustain ourselves or our waning cause against the onsettings of this military chieftain if he stays at home and concentrates his powers.—*Nigger nigger nigger* and *nigger*, and besides that *nigger*, and moreover *nigger*, and therefore *nigger*, and I see *nigger*, and wherefore *nigger*, and more than all that and yielding every thing else, "bobalition!" urged with the peculiar force and genius of this deadly writer—with his grace, point and delicacy—with his "*nihil tetigit, quod non ornavit.*" We crave a truce. We appeal to the magnanimity of the Patriot—to his *nighthood*—to go abroad and leave us in apprentice hands, or some journeyman's—or if he wont travel in courtesy, we beseech him to turn his editorship upon other enemies than us. Let him point his guns at the Statesman or the Courier.

But if we must meet him, we protest against encountering the arguments aforesaid. That we are a nigger we cant deny, and we cant help it. That our little paper is a "Nigger Herald" we cant deny, and we cant help it. What signifies *arguing* that against us, all the time. We dont deny it—we never did deny it—we never shall. And what can we do? We cant wash off our color. We cannot change our Ethiopian skin any more than the Patriot can its "*spots*." The sun has looked upon us and burnt upon us a complexion incompatible with—— freedom? Is it so? Will the *democratic* Patriot aver this! Are we to be denied the right of a hearing because we are a "nigger!" Are we to be deprived in New-Hampshire of human consideration because we are black, and shall Cyrus Barton dispose of us thus, because he is WHITE! We lay before the yeomanry of New-Hampshire the appalling truth, that slavery has rooted itself deep into the heart of American liberty;—"Nigger Herald," argues this snow drop Colonel—"Bobalition," and our appeal is silenced. We warn the country that slavery is overshadowing the north and that ranting and rampant professing democrats will give their very backs to the southern cart-whip. "Nigger" replies the Honorable Cyrus Barton—"eh, old nigger!" "old black nigger!" Is it an answer, we ask the country!

But poor Mister Barton is jealous we are after votes for James Wilson. If he is really so, we pity him. He is non compos if he suspects it. He ought to be sent right up to the town farm.—Votes for James Wilson! Is this the purpose and aim of the great anti-slavery enterprise that now shakes Europe and America to the centre! Is West India Emancipation a plot to defeat the Patriot's democracy here in universal New-Hampshire! Are George Thompson and Daniel O'Connell and Henry Brougham thundering for human liberty in Exeter Hall, (henceforth and forever the cradle of Liberty—not the cradle of the bastard infant, rocked in Faneuil Hall of Boston now formally dedicated to the Genius of Slavery)—are these champions of liberty plotting with the 1,500 Anti-Slavery Societies of America to defeat the election of Governor John Page!

We give our poor jaundice-visioned neighbor no other answer than this to his paltry accusations about plotting against his partisans. We have other and bigger objects altogether.

From the Keene Sentinel.

Messrs. Editors,—At a meeting of myself, at which I of course acted as president and secretary, the following resolutions were read, considered, and unanimously adopted. I did intend to offer them for the consideration of the late anti-slavery convention in this town; but as that convention was expressly called by the friends of the state society, and it was at an early hour determined to make the county society merely auxiliary to the state, and so necessarily exclude sentiments which do not, in all particulars, fully accord with said society, there seemed to be a propriety, to say the least, in withholding them. They are at your service.

Yours, &c. P.

Resolved, That man has no right to enslave his brother man—that in this enlightened age the plea, that servitude existed even among God's chosen people, was practiced by the enlightened states of Greece and Rome, and been perpetuated in various parts of the world, down to the present period, is no longer an available argument, in a country boasting of its civil and religious institutions, as the freest in the world. (1)

Resolved, That England, the land from which our fathers emigrated, has set a noble example to the world; first by establishing the principle that every man who sets his foot upon the soil of Great Britain is a free man; and secondly by the exercise of her undoubted power, in freeing from bondage and servitude 350,000 human beings in her colonies, with the promise that the remaining 150,000, in her unchartered colonies, shall also soon partake of this rich boon. (2)

Resolved, That slavery was introduced into these states, when colonies of England, with the early emigrants, at a period when the moral sense of the world on this great subject was blunted, by long habit; and that our southern brethren who own slaves are therefore not chargable with that moral delinquency which would attach to the commencement of the system in the present day. (3)

Resolved, That in the infancy of our great struggle for independence, the compromise then effected became indispensably necessary; without which our declaration of independence would have been in vain. (4)

Resolved, That the states of this Union which have, since the declaration of independence, banished slavery from their borders, have been prospered "in their basket and in their store;" and have set a noble example for all the states of this happy Union. (5)

Resolved, That the best *interests* of the present slave states would, in our view, be consulted, by at once adopting the resolution to be rid of the curse of slavery, which is blighting all their prospects, and their hopes; and by taking "immediate" measures, prospectively, to accomplish, within a limited period, as did New-York, New-Jersey and Pennsylvania, this desirable end. (6)

Resolved, That these states, by solemn compact, are the sole judges, when to accomplish such an object—that the free states have no right to urge their action, (much less to dictate to them) from other motives than the cause of humanity, the claims of religion, the present enlightened state of the human mind, the best interests as they believe, of the states where slaves are located, and the considerations attached to our mutual relations, and mutual obligations. (7)

And whereas, from the consideration, that with the cession of the district of Columbia to the United States by Virginia and Maryland, legislation over its interests, "in all cases whatsoever," was vested in Congress, and so by the letter making the nation, in the eyes of the world, in a measure responsible for the continuance of slavery in that district—and whereas those states have never acknowledged that by ceding the ten miles square, under this provision of the constitution, they surrendered to Congress the right to interfere, without the consent of the district, with the question of holding slaves, at least so long as Maryland and Virginia continued so to do—and whereas the public mind, even in the free states, is divided, in reference to the extent of the power vested in Congress by the spirit of the article in question, and so of the expediency of legislative action;

Resolved, That we conceive it to be the bounden duty of Congress to abolish slavery in the district of Columbia, so soon as it can be accomplished without violating private rights, or interfering with the acknowledged rights of the states. (8)

Resolved, That Congress ought at once to prohibit by law the establishment of slave marts in the district of Columbia—and that the spectacle, too often exhibited, of slaves tied together and destined (like horses) to a market in distant states, is disgraceful to our country, disparaging to the genius of its free institution; and should no longer be tolerated by an American Congress, over whose heads the stars and stripes of freedom and independence are proudly waving.

Resolved, That "Patton's resolution" virtually denies to the people the right of petition, and operated as a gag-law; and that the members of Congress in the free states who voted for it, deserve the indignant reprobation of freemen.

Resolved, That as a vast amount of property (so recognized) is involved, the emancipation of the slave must, in our view, be gradual; and that the experience of those who have emancipated their slaves is conclusive in establishing the important position, that the best interest of the landholder would be enhanced rather than diminished, by the "immediate" commencement of the system. (9)

Resolved, That under every view of the subject, the proposed annexation of Texas to this Union should never receive the consent of the free states. (10)

Resolved, That the above resolutions be printed, and a copy forwarded to every postmaster in the slave states.

(1) A noble resolution,—one that the Keene Anti-Slavery Convention would readily have adopted,—a sentence of severe condemnation on this *slaveholding* "country, boasting," at the same time, "of its civil and religious institutions as the freest in the world." The author of the resolution is bound by it to enlist an immediate abolitionist, and in a "society merely auxiliary to the State" Anti-Slavery Society. He who adopts it must and does "fully accord with said society." There was therefore no "propriety in withholding" this one—how much soever there might be in withholding those that follow. And why do those follow? Because the author adopting the entire principles of the anti-slavery society, feels opposed to putting them in practice—and desires to have them kept in mere abstraction. "Man has no right to enslave his brother man." Yet the enslavement of a sixth of the people of this country, shall not be disturbed by the moral interference of the abolitionists. Such is the drift of the whole battery of the resolutions, and it is asserted in the very fourth, that it "became indispensibly necessary, in the infancy of our great struggle for independence, to compromise" that principle! But we will not anticipate our notice of that resolution.

(2) A curious resolve.—England's noble example! The Englishman George Thompson was driven from this country, at the point of the assassin's dagger, and the blaze of the mob's bonfire. Republicanism had mingled her tar and American Christianity had plucked her feathers, to dishonor his princely person, for uttering in free assembly the doctrine at the head of this first resolution. We ask the author of that resolution, who now praises George Thompson's England for the example she has set his own country,—what share he himself had in sustaining that stranger's right of free speech here! Has he not stood to this hour openly committed against that society which alone sympathized with the generous Thompson,—alone vindicated his violated rights and his threatened life!!

But what is the "example of England?" Not emancipation in the islands. That she refused, basely, and like a tyrant as she is.—George Thompson demanded emancipation, and she gave him *apprenticeship*. As cold blooded and barbarous a return as a stone for bread, or a serpent for the craved fish. The weary and heart-withered slave asked the breath of liberty, at her tyrant hand,—the liberty she had withholden for *tedious* centuries;—and she showed her heartless scorn of his prayer and his extremity, by rewarding his *oppressor*, with twenty million pounds sterling! And when George Thompson—after returning from this country, *to* that "*justice* from" which he was a "fugitive" here, again demanded liberty for his colored brother, the haughty mistress of the seas denied him in Parliament. She denied him even while Thompson and O'Connell and Brougham shook her to her centre in Exeter Hall,—that Hall now and forever thereafter the Cradle of Liberty—for there, and not at our bastard Faneuil Hall—was the infant human liberty cradled and rocked—rocked by the paternal hand of *Thompson!* England voted down the Negro's Island prayer for liberty, and voted down the petition of her own people. The people of Britain petitioned Parliament for emancipation in the West Indies, and Parliament denied them. From the extremes of the proud Island—and from all "within the four seas of Britain"—from the Land's End to northmost Scotland—and from the passes of Wales to the Downs—and from verdant Ireland—they petitioned Parliament in stern earnest and entire multitude, for the abolition of that mockery system of apprenticeship, and the Lords and Commons coldly denied them all. They beset the throne too—the throne of woman—of their maiden Queen, with the importunity of the widow in the parable. George Thompson and Ralph Wardlaw came up from Scotland with the prayer of a hundred and forty thousand Scottish women, and Henry Brougham of England headed a deputation that threw in a petition signed by six hundred thousand women of England. They were denied all—and England's noble example, then, is nothing more or less than West India self emancipation, wrought out by the moral agitation and transatlantic voice of Thompson. Thompson of England—backed up—inspirited and trebly inspired, during and since his sojourn here, by the promptings of *William Lloyd Garrison* of America. Here is the fountain of West India Emancipation,—and so posterity will read it. The almighty doctrines and principles promulgated in the Boston Liberator, and pleaded in America and England by the tongue of Thompson.

That "slaves cannot breathe in England" was the doctrine of *one of her judges*, after two hundred years of British recognition of slavery. She had a Mansfield who dared decide it and a Cowper that could embalm it in verse. But the "property and standing" of England never cared enough for human liberty to weigh it against a guinea.

"Her undoubted power," says the resolution—and have not *we undoubted power!* Have not the people of America power to rid themselves of slavery? Will the author of the resolution acknowledge that slavery is an overmatch for the country? Then what a poor, pitiful, dastardly pickle and predicament we are in, with our grand experiment at democratic self-government! We have got the barbed arrow of slavery in us—then have we—and can't draw it out! We have got the hook in our nostrils, over the barb, and if it comes out it must be torn out!

They talk about the power of the *State* over slavery, and the rights of the *States*. Has a State any thing to do with slaveholding? Is it competent to a State to enslave any man or emancipate him? Slaveholding is the crime of *individuals*. It must be repented of by individuals. States have nothing to do with it. Legislatures may prescribe the penalty for its commission within their borders, as for the commission of any other crime. But it is not within the scope of *State* authority or competency to establish slavery or to continue it. An ordinance of a legislature establishing or allowing it, could not be a law. It could not have any legal force. Especially in this country it could not,—for slavery is at peculiar war with every principle of law with us and with all our institutions. Besides, abolitionists don't offer *State* interference. They petition Congress to abolish slavery in the District of Columbia, &c. But it is not likely, in our opinion, that any law will ever be passed in order to its abolition—or that any need be passed. It will be discovered when these petitions are discussed, that slaveholding is unlawful enough there now. Discussion then will abolish the accursed thing. It won't live till they get to it with a law. It will die, or run away, by the light of the national discussion.

(3) This contains the following *argumentum*—Slavery was introduced here when the moral sense of the world &c. was blunt, *therefore* our slaveholders are not so guilty for *owning slaves*, as they would be, who should *now introduce slavery* here. Quere. If introducing slavery now would be 90 degrees worse than introducing it when it commenced (in the *blunt ages*) how much worse is slaveholding now than it was then? And what shall be said of people, who continue this barbarous, diabolical practice, in such *bright* times as we live in?

(4) Here we have it gravely laid down that it was necessary, in the infancy of our struggle for independence, to abandon the very first principle for which that struggle was based. Our solus conventionist says the *compromise* became necessary. Necessary to what? Why to maintain the independence declared by the continental Congress. That is to say,—the Declaration of Independence would have been in vain, if its fundamental principles had not been given up. Would it sound more rational to say that the Declaration of Independence would have been in vain, if its principles *had been promised?* What is the old parchment and signatures good for, after the self-evident truths are given up? Then we deny that any WRITTEN compromise was made. We think no better of the sages of the revolution, who prepared the constitution, than that they *would* compromise any principle, for the sake of carrying their points. This is evident from their agreeing to make the slave-trade sacred for twenty years. This will render them infamous forever. This they did and they did it in writing, and the people ratified it. A thing Algiers never was guilty of. A thing this nation would not have dared do if the other nations of *Christendom* had not been as guilty as they. Africa was then the common hunting-ground for all *Christendom*. Thither the "eagles were gathered together." It was the Congo banks off which, or on which, these Christian anglers fished for men. It was therefore that America dared protect this man-fishery from the interference of their own Congress. This they did, as we said, in writing. But they made no other written compromises in favor of slaveholding. The South compromised her political rights and power by yielding the two-fifths representation. She got no written constitutional permission to hold slaves for her surrender. The constitution was made up of principles that forbade it. The compromise was the company of political hypocrites undertook to secure their own liberty—intending at the same time to practice against the colored people in violation of the written constitution they were making. They were hypocrites, for they cared nothing for human liberty, with all their pretensions. They made no efforts to secure it to their colored countrymen. They connived in practice to despoil them of it, and now their posterity, try to shield ourselves under the constitution at the expense of our father's honor.

(5) We dissent from this doctrine that this abolition of slavery is to be done by *States* or that a Union with human enslavers is a happy one. We think it has proved most disastrous. It has cost us our principles and our liberty.

(6) Would the "interests" of the colored people of the states be best promoted by a prospective emancipation? Slavery is a *curse*. It should therefore be *immediately* got rid of. It is blighting all their prosperity and their hopes. Why retain it there? Within a limited period! If the author were a slave or had an aged father in bondage—a venerable and beloved mother—or a brother, a wife, a child, a sister, how long would he want emancipation to be *deferred?* He entirely overlooks the slaves, when he speaks of the states to be benefitted.

(7) We ask our author to put his finger on

part of the *solemn compact* whereby the slaveholding states are to be the sole judges how long it is for the good of this "happy union" to keep up slavery here. "Solemn compact!" An agreement to steal horses is as solemn as such a compact would be.

When to accomplish, and *how* to accomplish. This we deny. They are, as states, no judges at all about it. They have nothing to do with it as states. The free states have no right or duty in relation to it. Not so with *the people in those states.* They are under obligation to God and man to have it abolished without delay. The means *states may employ* are all the means we ever thought of using.

(8) This resolve is a beautiful commentary on the first—"that man has no right to enslave his brother man. Now Congress ought to abolish slavery as soon as they can *without violating private rights.* Whose are those private rights of slaveholding? No man has them—no man can have the right to enslave. What "private rights" does our author mean here? There *are* certain private rights violated by holding on to slavery there. These he dont care for. It is *white* rights he means. But he says himself no man has such private rights. And what are the acknowledged rights of the *states*, south of the District? Just about what the private rights are—nothing at all.

(9) Good.

(10) How gradual ought the giving up of property to be which man *has no right to hold* for an instant? "Man has no right to enslave his brother man." Yet his emancipation should be *gradual.*

As a whole these resolutions admit that slaveholding is a violation of right and a curse to the master, yet that it confers the right of property and that violation of right and the curse both ought to be *gradually* abandoned. Hence the abolitionists who hold that violations of rights are crimes—and that *curses* are poor property and ought to be parted with at once, are fanatics, &c. &c.

Gilsum, Nov. 2, 1838.

To the Editor of the Herald of Freedom.

Sir—As we have recently been taught by our clergyman, who by the way is a colonizationist, at our monthly concert of prayer for the slaves, that anti-slavery societies and anti-slavery lectures were unnecessary and uncalled for, and that the only christian, and philanthropic institution of the day, relating to the slave, is the colonization society, I wish to make a few remarks by way of reply, as at that time and place he said he did not want discussion on the subject;—the course that colonizationists commonly take, fulfiling the words of our Saviour, that 'men love darkness rather than light.' But sir, I am disposed to make all possible allowance on this subject, for if he had permitted discussion, he would have been under the painful necessity of hearing it proved on the spot that there has not been a colony established on earth, in any habitable country, that has flourished and grown to be a nation under its own government, but what has always proved the extermination of the natives of that country;—and as he has long been in the habit of telling us of the awful sin of this nation for exterminating the Indians of our land, brought about by the establishment of a colony in this country, with one hand, while he is trying to establish a colony in Africa with the other, which in all human probability would produce the same effect in that part of the world that it has invariably produced in all other places. So you see then, that he was in a bad condition, for no man would like to be proved a hypocrite in the face of his own church, and in his own house of worship. It would be a hard case for him to submit to it.

But there is another point on which we ought to make allowance:—the doctrine of abolition is unfashionable among the clergy generally in this section of the country, although there are some noble exceptions. There are some who like the Samaritan of old will lift up their voice in behalf of those that have fallen among thieves, while the remainder pass by on the other side;—and the old maxim is, that a man had as well be out of the world as out of the fashion. So you see that as thorns do not bear grapes, nor thistles, figs, so those who do not feel for those in *bonds as bound with* them, do not lift up their voice in their behalf.

But anti-slavery societies are uncalled for, and unnecessary. Now let us see whether this is so or not, for we find that one sixth of all the people in the United States are held as the property of one third of the remainder of the inhabitants of this country, to be bought, sold, exchanged, leased, or disposed of as shall best suit the interest or the cupidity of the master or owner; and there is no redress. He claims the right to shut him out from all knowledge of the bible; he claims the right to take away the wife of the slave, and thereby sunder those ties God hath joined together, and which our Saviour hath said, 'let not man put asunder.' But our ministers tell us that a society for the release of these our brethren is unnecessary and uncalled for; although the Lord Jesus Christ has commanded us, that when we find men fallen among thieves to take them up, and take care of them. And now what shall we do? shall we obey the commands of our Saviour, or shall we obey the minister? There is a positive opposition in these commands—one says do, the other says not do. The slave is whipped, is lacerated, is maimed, and in fine every abuse is heaped upon him by his master that human invention is capable of inflicting, and yet an association for their removal from the prison of their bondage is unnecessary, says the minister; and although the female slave is held in perfect subjection to the cupidity of the unmerciful white, and to raise her hand in self-defence, or in defence of her virtue, is punishable with stripes or death,—you hold on, says the minister; a society against this is uncalled for and unnecessary.—But now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory to my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings, yea, I have cursed them already, because ye do not lay it to heart," &c.

SENEX.

Great Anniversary in Illinois.

LETTER FROM REV. JOHN MITER.

Knoxville, Oct. 4th, 1838

DEAR STANTON:

I have just returned from the first anniversary of the "Illinois State Anti-Slavery Society." It was a blessed convocation, which not only augmented the tide of sympathy for the oppressed, but also, I believe, created a strong desire, in all, for more *personal holiness.*

Owing to the sickness in Peoria, and the fact, that the Synod of Illinois held its session there, for several days immediately preceding our anniversary, and thus a large draft had been made upon the hospitality of its afflicted inhabitants, it was thought best to meet at Farmington, Fulton Co. twenty miles west of Peoria.

On Monday, the 1st, the Farmington Anti-Slavery Society held a meeting in the former part of the day. In the afternoon the names of the delegates present were enrolled; and in the evening, one hour was appropriated to the monthly concert, and another to a sermon from Dr. Nelson, on the subject of missions.

This was a sacred season. I wish every opponent, who thinks we are plotting insurrection and ruin, had been present. After a season of prayer, in which our American *legalized* heathen were remembered before God, Dr. N. arose, took his text, and commenced his introduction. But he could not proceed. The scene overpowered him. He stood like a weeping child before us. He said, "the sight of so many of his old friends made his heart *thump*, and he could not control it." He tried again and again, but in vain.—He stood and wept, but not alone. His tears were more eloquent than his sermon could have been.

Before he sat down, he said he should praise God "on those shining plains, forever and ever," that the friends in New-York had aroused his attention to the subject of slavery. He had carefully watched their movements, from the commencement,—he had been convicted of the enormous *sin against God*, of slaveholding, and had been led to renounce all connection with such palpable iniquity. He should ever bless God for the faithfulness of his eastern friends.

What has abolitionism done, truly! It has opened the eyes of the venerable Nelson, and enlisted his warm heart and capacious mind, with a host of other kindred spirits, in an actual war against the corrupt and fierce spirit of slavery. When would the *modern* doctrine of "expediency" have achieved a triumph so great?

But to return. The meeting was farther addressed by the Rev. W. T. Allan. He said that in a recent communication with a southern D. D. he found every argument which he urged against slavery, was parried off, by an appeal to the shameful indifference of the GREAT AND GOOD MEN of the North. Said the Dr. if your doctrines are sound and christian, and our slavery is such an enormity in the sight of God, why don't your *good men*, your men who stand at the head of your great benevolent societies, and who control the public influence of the North,—why don't they go with you, and speak to us in tones of rebuke; befitting their professions and the nature of our sin?

What has the North to do with slavery? She has made a bed of poppies for the conscience of the entire South to slumber on. Dr. F., and Prof. H., and Col. S., are shouting, at the top of their lungs, "peace, peace," when the Bible has not spoken peace to the buyers and sellers of human souls.

Others addressed the meeting. Their remarks breathed the meek but uncompromising spirit of their master. God seemed to be with us, and his glory was manifest with all that was said.

From the suggestion made about our meeting of Synod, you will remember, that many of us were fresh from the scenes of ecclesiastical strife. But a lovelier spirit presided here. The same brethren who parted at Peoria, because they could not think alike on abstract points in theology, could meet here on common ground, and weep and pray together over the sins of the church, the cruelty of the oppressor, and the wrongs of the slave. Not a jar was heard.—Here was ground broad enough for all to stand upon,—here was a nucleus, around which, I trust God will, ere long, unite the whole of his distracted Zion.

Tuesday morning. The Illinois State Anti-Slavery Society organized in the Presbyterian church at 8 o'clock, with President Wolcott in the chair. The Divine presence was implored by Rev. Dr. Lippincott and Pres. Beecher. I believe the meeting felt that slavery was one of the devil's strong holds, that it had entrenched itself behind the most malignant passions of men's depraved nature, and that human argument, however clear and convincing, would prove but impotency itself, without the Spirit and power of God.

Something more than one hundred delegates were present. This number, without doubt, would have been much increased, but for the prevailing sickness. From some districts where thorough abolitionists are the most numerous, there was no representation. But from the number present, and the spirit evinced, it was manifest, that abolitionism was not dead in the state of the first martyr. Although freedom bled, it did not *die* on the same altar with our immolated LOVEJOY. He who called the *first meeting* of the abolitionists of this state to order, was not there. But his spirit presided. And his flowing blood pleaded with more electrifying power than the inspiration of the human voice could do.

The day was spent in devising plans for future movements. The society resolved to patronize friend Lundy's paper, and make it their official organ. It will be printed at Hennepin, Putnam county. They also resolved to authorize the Ex. Com. to employ a general agent, who shall be a man of enterprise and power, and act as a kind of main spring to the whole machinery in this state. These measures were adopted with great unanimity, as were also several other important resolutions.

Tuesday evening. Commenced with singing and prayer. We then listened to essays from Rev. G. W. Gale, and Jeremiah Porter. One on the alleged tendency of anti-slavery movements to divide the church and Union;" the other on "the best mode of uniting all christians in action, on the subject of slavery." Dr. Nelson also made some able remarks on the subject of persecution, and the folly of waiting for the times to become better, before christians do their duty. He urged all present, to return home, and if they had not done it, to *immediately* organize themselves into anti-slavery societies. The house was full and attentive through the protracted exercises.

Wednesday morning. It was resolved, unanimously, to become auxiliary to the American Anti-Slavery Society. Pres. Beecher, from the business committee, presented a series of able resolutions in regard to the modern attempt to press the Bible into a defence of this system of robbery at least. They will be published and read with interest, both from the nature of the subject, and the deservedly high reputation of their author.

But I will not enter further into detail, as you will soon see all the proceedings in print. We completed our business on Wednesday, at half past 12 o'clock. Before we separated, we went once more together, to a throne of grace, to tender our thanks to Almighty God, for the harmony which had characterized our doings, and to implore his blessing upon what we had done.—We sung a hymn, were exhorted to more holiness of heart and constancy in prayer, and our petitions were presented to the God of the oppressed by Dr. Nelson and Pres. Beecher.

Thus the first anniversary of the Illinois State Anti-Slavery Society was celebrated. The measures proposed were firm, their adoption unanimous, and the whole seasoned with prayer and, I trust, with the Spirit of God also.

And now, my brother, what has the Lord wrought for us during the eventful year about to close? When we met to form this Society, we were assailed in the house of God, by a profane, drunken rabble,—were voted down,—were driven into a private house, and for a time compelled to hold our convention with bolted doors; and at last, saw the fearless champion of free principles in this state, fall by the hand of violence.

Nor was this all. At that time we were not united among ourselves. There was not *one* heart, which beat harmonious and *full*, in the abolition ranks. This year we met with none to molest or to make us afraid. Last year, a few chivalrous spirits at Farmington cropped brother Gale's poor horse, to atone for the sin of his master's abolitionism. But while the hairs of his tail and mane have been growing, the Farmington Anti-Slavery Society has increased to more than 60 members.

But the most pleasing feature in our meeting was its perfect harmony. And, in my apprehension, the reason is to be found in the fact that *all* was done in a spirit of prayer. Let prayer and a sincere dependence upon God, be, more than ever, the future motto of our friends, and God will shake the proud citadel of slavery, and dash it headlong to the ground.

I will subjoin the resolutions passed at our last meeting of Synod. They are from the pen of Pres. Beecher.

"Whereas a resolution was adopted by the Synod at its last meeting, declaring it to be the duty of *all* christians in this country, in all places and at all proper times to bear testimony, both public and private, against the sin of slavery; and whereas it is often alleged that the subject of slavery is a political subject, and therefore it is improper for the ministers of the gospel to preach upon it, therefore,

Resolved, That it is the duty of all ministers who preach to a people making their own laws, to lift up their voice against all legislation which is a direct invasion of the laws and authority of God.

Resolved, That the system of American slavery is such an invasion and violation of the laws of God, and is, therefore, a proper subject for censure and rebuke.

And whereas the example of the apostles is often alluded to, as not so pointedly condemning the sin of slavery, as is by many deemed the duty of ministers in this age.

Resolved, That inasmuch as the power of legislation was not in the hands of the primitive christians, but they were under the persecuting influence of a tyrannical, pagan, civil power, utterly inaccessible to christian influence, therefore, the course pursued by them, is not the model of the course proper to be pursued by an ambassador of Christ when preaching to a professedly christian people, who have in their own hands the entire power of making or repealing laws.

Resolved, That the christian ministry is heaven's great agent in enlightening the public mind, on this as on all other great moral questions. Therefore

Resolved, That it be recommended to all the ministers in this Synod, to preach at least one sermon, during the year, on the subject of the immorality of slavery, so far as in their judgment it shall seem to be their duty, in existing circumstances."

These resolutions were passed unanimously. And though they are not so strong (the last in particular,) as the members of the American Anti Slavery Society would have passed, yet you must remember, that anti-slavery principles are in their very infancy in this state. But as it is, I suspect, there is almost as much good feeling in the Synod of the Prairie state, towards your Society, as you will find in any equal body of ministers in the Union.

I write in haste, that you may know that we, in these ends of the earth, are working with you in the sacred cause of emancipation.

Yours truly, JOHN J. MITER.

Political Chicanery.

Now that the administration party has the political power in Ohio, and can elect from their own ranks a United States Senator, we see it is hinted by some of its presses, that Senator Morris, for his uprightness and independence, is to be proscribed, and the mobocratic Lytle of Cincinnati-market-house-memory, to be sent to Congress in his stead. It remains to be seen whether the "democratic" party will commit such an act of political suicide as this. Whether Morris is proscribed or not, matters but little so far as the ultimate success of the abolitionists is concerned. This point is settled. We cannot doubt here. While we are yet striving in the heat of battle,

> "We see the triumph from afar,
> And seize it with our eye!"

If senator Morris is re-elected—good; we shall regard it as an important triumph. If defeated by political knavery, abolitionists know the remedy—and let who will be the senator, he will vote, before the expiration of his term of office, for the abolition of slavery in the District of Columbia, or resign.—*Ch. Witness.*

Gov. Vance and John B. Mahan.

We see it stated in some of the political papers, that the abduction of the Rev. John B. Mahan from Ohio, was, in part, a trick of the "democratic" party, in order to create a strong feeling against Vance, and thus insure his defeat. Perhaps it might have been—but we have seen no evidence of it yet, except the naked assertion of several "whig" papers. If it be true, the trick should cover its authors with confusion and disgrace—if not true, the charge should be lightly made, even to cover the mortification of a political defeat. Trick or no trick, the defeat of governor Vance, is a good lesson to all trimming politicians. We hope they may improve by it. It shows how unsafe it is becoming to trample upon the rights of the abolitionists, and theoretically or practically scoff at their principles. It shows too, the way in which abolitionism is "dying away" in the free states. Let the office-seekers and political editors of the Keystone state take warning! The time is not far distant when for either political party in Pennsylvania to oppose the abolitionists will be to insure and hasten its own utter destruction.—*Chris. Witness.*

The Ohio Election.—The conduct of the Ohio abolitionists in supporting the democratic candidates, is very easily explained. Last winter, when Calhoun's slavery resolutions were under discussion in the Senate, Morris of Ohio, the democratic senator, was the only northern man who dared, or who chose, to encounter the insolence of the southern senators, and to say a word in vindication of the large and respectable class of northern citizens who entertain abolition opinions. Morris is himself a professed abolitionist, a fact which he does not hesitate to avow; and though set upon from all quarters with great fury, he maintained his ground with much spirit and ability. Every body said that he was ruining himself; and that while he could have no hopes from the whigs, he was putting himself into a state of hostility with all the members of his own party, and for a time it was so.—But mark the result. The bold, decided, honest stand, which Morris then took, and took alone, has not only secured his own re-election to the U. S. Senate, which at that time was looked upon as a thing entirely hopeless—*but it has given the state of Ohio to his party!* The abolitionists turned out in a body to secure the re-election of Morris.—For that purpose it was necessary to obtain a democratic majority in the state legislature; and their hand being in, they voted at the same time the democratic ticket for governor and Congress. Here is a chapter which all trimming politicians will do well to study!—*Boston Atlas.*

The Temperance Convention in Hillsborough county, was held at Milford on the 7th inst. Rev. Thomas Savage, President, and E. D. Boylston, Secretary.

The number of delegates was not large but the meeting was calculated to do good. A series of questions were proposed to the delegates relative to the state of the cause in their respective towns. By the intelligence communicated in the answers, it appeared that a great degree of apathy prevails among those who are professedly the friends of temperance. Societies upon the old pledge, have become extinct or very inefficient, and but few societies have been formed upon the total pledge. While but little is doing upon the subject, the general impression is that the quantity of ardent spirits and cider used, has been, and still is gradually decreasing. But few addresses have been delivered, and in many places no meetings, and in all but comparatively few have been held.

S. K. Livermore, Rev. H. Moore and E. D. Boylston were appointed a committee to call another county convention within four months and make the necessary arrangements for the meeting.

The convention recommend to the town societies to hold meetings for discussion with a view to the formation of societies upon the principle of total abstinence from all intoxicating liquors.—*Bap. Reg.*

Street Smoking.—The New-York Journal of Commerce says, in relation to this filthy practice:

"We are sure no one claiming to be a gentleman, would be guilty of street smoking. It is a most unfair intrusion upon the rights of others, and especially of ladies. But no man has a right to pollute the common air, more than he has to be-cloud the common light. When a man goes puffing along the street, throwing tobacco smoke into the faces of all the passers, it is quite safe to conclude that he is no gentleman; or at any rate, is unconscious at the time what good breeding demands of him."

Slavery.—The French government has granted unqualified freedom to all slaves in their province of Guiana. Slavery has now been abolished in all the Spanish and British possessions on the continent of America, and in all the South American republics.—The French are about following the example of the English. Slavery remains in Brazil, in the Spanish islands of Cuba and Port Rico, and the southern states of this Union.

Reaping Machine.—There was exhibited at the New-York Fair a mowing machine worked by horses, which cuts and clips the grain like shears, and is a most ingenious plan, and can mow ten or fifteen acres per day.

We perceive in the papers various melancholy accounts of children being burnt to death by their clothes taking fire. Look out mothers.

By the laws of Texas, notes of hand are not negotiable. This is an unnecessary provision; for in that country very few notes of hand are worth negotiating.—*Boston Times.*

A tailor in Brattleboro' Vt. heads his advertisement thus: "The apparel oft proclaims the man." True, every word of it. A very large proportion of mankind are made by their tailors.—*ib.*

Apples, a new Article of Export.—As potatoes have become a profitable article of export from the state of Maine, so apples may now be sent to England in the packet ships. The duty in England on American apples is now only five per cent. *ad valorem*, we are informed. As this is but a nominal duty, American apples, a choice article in every English family, will now be in demand, for they can be sold at a fair rate there, and profit made by the export here.—*New-York paper.*

Cigar Smoking.—Two persons of very moderate age have died within a short period of each other, at Cheltenham, of internal ulcers, brought on, in the opinion of an eminent medical practitioner, by the excessive use of cigars.

The walls of Pennsylvania Hall, Philadelphia, and of the Ursuline Convent, Charlestown, *both burned by a mob*, still stand as monuments of disgrace to the citizens of Philadelphia and Boston.

Indian Burial.—The body of the celebrated warrior Black Hawk, was not interred, but was placed in the earth in a sitting posture, with his cane clenched in his hand, and enclosed with slabs or rails. This is the manner in which chiefs of the Sac nation are usually buried, and was done at his own special request.

Potatoes.—The state of Maine has shipped within a few weeks, $300,000 worth of potatoes to the South, and a large supply are still on hand.

Lyceum Meeting.

The members of the Lyceum are requested to meet at the COURT ROOM, this (Saturday) evening, at half past six o'clock: a full attendance is desired. Any who may wish to become members are invited to be present.

November 17.

☞ The Men
Anti-Slavery Soc
lect that their m
at Loudon Villa
it being the 30th
Delegates fro
to the cause, are

Nov. 9, 1838.

WE the undersigned have recently examined specimens of Writing, in the school in this village under the instruction of Mr. CHARLES C. HODGDON, and are much grathfied to be able to say, that the improvement has been very rapid, and evinced close application of the scholar, and careful attention and skill in the teacher.

We can cheerfully recommend Mr. Hodgdon to the patronage of the public as an instructor in Penmanship.

STEPHEN AMBROSE,
CYRUS ROBINSON,
LEWIS GAGE.

STATE OF NEW-HAMPSHIRE.

Grafton, ss.

The Honorable Edward Webber Judge of the Probate of Wills, &c. for said County. To the heirs at Law, and all interested in the estate of OLIVER FLANDERS, late of Plymouth, in said County, deceased—testate,

GREETING.

YOU are hereby notified, that OLIVER FLANDERS, administrator with the Will annexed, on the estate of said deceased, has presented his account of administration on said estate, and filed the same in the Probate office for examination and allowance; that the same will be considered at the Court of Probate to be holden at Plymouth, in said County, on the first Tuesday of December next, at ten o'clock in the forenoon; at which time and place you may appear and object to the allowance thereof, if you see cause. And the said administrator is hereby ordered to give notice, by causing this citation to be published in the Herald of Freedom, printed at Concord, in our county of Merrimack, three weeks successively, the last publication whereof to be before said Court.

Given at Plymouth, in said county, this sixth day of November, Anno Domini, 1838.

By order of the Judge,
MOSES DOW, *Register.*

Nov. 10, 1838.

Removal.

THE *Big Figure* (alias the Big 8) is now removed opposite the State House, to the Store recently occupied by *Davidson & Son.*

The subscriber having finished off the store in good style and filled it with almost an entire

New Stock of ENGLISH, FRENCH, and AMERICAN DRY GOODS,

is desirous that his old customers (who have cash to spare) and the public in general, should give him an early call

At the Big 8. W. W. ESTABROOK, *ag't.*

Hats and Caps.

THE Subscriber gives notice that he has taken the Store formerly occupied John W. Moore, as *Two doors North of Gass's Hotel*, where he will keep a good assortment of

HATS, FUR and CLOTH CAPS, BUFFALO ROBES, FUR COLLARS, OVER-SHOES, &c. &c.

which he will sell *as low* as can be purchased in town. DAVID ALLISON.

Concord, Nov. 1, 1838. 6m

Broadcloths and Cassimeres.

JUST opened at the BIG 8, a splendid assortment of

ENGLISH, GERMAN, and AMERICAN

CLOTHS,

of a variety of shades. All kinds of CASSIMERES.—Sup. Cut SILK VELVETS and VALENCIA VESTINGS.

☞ Remember the BIG 8.

ISRAEL S. BOYD

HAS for sale at his Bookstore in Low's Block, Main Street,

ANTI-SLAVERY ALMANACKS for 1839, at $3 50 a hundred; 50 cts. a doz.; 6 cts. single.

EMANCIPATION IN THE WEST INDIES, by THOME and KIMBALL, in pamphlet form—price 20 cts. single; $2 12 1-2 a doz.

NARRATIVE OF JAMES WILLIAMS, in single sheets. 2 cts. single; 18 cts. a dozen; $1 25 a hundred.

ALSO—Other Anti-Slavery publications.

He expects to be constantly supplied with a general assortment of Anti-Slavery works, and to be able to supply all who may call upon him at the Boston and New-York prices.

Concord, Sept. 22, 1838.

Tailoring Establishment.

J. VARNEY'S services have been secured to superintend the *Tailoring Department* at the BIG 8.

To speak of Mr. Varney's qualifications as a Tailor, would be superfluous. It is only necessary to add, that since he has been at the Capital, his success in the manufacture of Garments has entitled him to the entire confidence of the community.

N. B. Those who should bring in Cloths to be made into Garments, or to be cut for others, will bear in mind that the BIG 8 is removed

☞ *Opposite the State House.*

October 19. 4w6w

POETRY.

From the Liverpool Journal.

Stanzas on the Total Abolition of Slavery.

BY JAMES MONTGOMERY, ESQ.

Sung in celebration of the abolition of negro apprenticeship throughout the West India Colonies, on the 1st of August, at the York Choral Society's Concert.

Hie to the mountain afar,
All in the cool of the even,
Led by you beautiful star,
First of the daughters of Heaven.
Sweet to the slave is the season of rest—
Something far sweeter he looks for to-night;
His heart lies awake in the depth of his breast,
And listens till God shall say, "Let there be light!"

Climb we the mountain, and stand
High in mid air, to inhale,
Fresh from our old father-land,
Balm in the ocean-born gale;
Darkness yet covers the face of the deep—
Spirit of Freedom! go forth in thy might,
To break up our bondage like infancy's sleep,
The moment when God shall say, "Let there be light!"

Gaze we, meanwhile, from this peak,
Praying in thought while we gaze;
Watch for the dawning's first streak,
Prayer then turned into praise.
Shout to the vallies, "Behold ye the morn,"—
Long, long desired, but denied to our sight!
Lo! myriads of slaves into men are new-born—
The word was omnipotent, "Let there be light!"

Hear it, and hail it—the call
Island to island prolong;
Liberty! Liberty! all
Join in that jubilee song!
Hark! 'tis the children's Hosannahs that ring—
Hark! they are Freemen, whose voices unite!
While England, the Indies and Africa sing,
Amen! Hallojah! to "Let there be light!"

From the Liberator.

Modern Chivalry--Cherokees.

No hope remains for them, their hope should not be
In the '*land of the brave and the home of the free.*'
For bravery plainly personified stands,
In the valorous conquest of Indian lands!
And (most singular fact) Freedom could not endure,
Unless the *reverse* ever made it secure!
It is chivalry calls us, nor will we deny
Its just claims by refusing a speedy reply;
But will, gallantly choking our scruples and fears,
Boldly march 'to the rescue,' as brave volunteers;
Nor suffer a heathenish set of red faces
To keep worth and enterprise out of their places.
Our duty is plain—for, 'as true as The Book,'
'On the things of others,' we're counselled to look!
And these savages even, make ready confession,
That the 'heathen' are given to Christian possession'
The *treaty*, (prepared as such treaties should be,)
On our wisdom was founded, and *they must agree!*
And the treaty is *finis*, ('let those laugh who win,')
We, agreeably to scripture, the stronger *take in!*
And, of course, there cannot be a shadow of doubt,
That 'tis equally proper to take strangers *out!*
And if they perversely refuse to comply;
Why, they know the decision—*surrender or die!*
Our kindness and sympathy sure they should praise,
And bow low to our mercy the rest of their days!
(Deep repent in the forest their obstinate course,
And remember their punishment might have been worse!)
For we're strangely permitting them all to go free,
Whea, in equity, they our servants might be!
For kind Providence, filling with mercies the day,
Gives their persons and property to us a prey!—
We, grateful, return the *first mentioned* to Heaven!
Sufficient for us the *et ceteras* given!
And though ranting fanatics condemn our measures,
(Because they are unable to reach our treasures,)
Yet the *Indian country*, estranged from our foes,
We believe shall 'blossom and bud as the rose;'
Our plantations unnumbered, shall stand in review,
Blessed with *servants* by thousands our wishes to do!—
The vile *Garrison party* shall sink into shame,—
Golden years in reserve shall cast down the foul name!
And we'll *find them in halters!* yes give them a grave,
In the '*home* of the *free*, and the land of the brave'!

C. GREENE.

Philadelphia, Sept. 19, 1838.

MISCELLANY.

From the Pittsburg Visiter.

The Victim of Lynch Law.

BY EPPES SARGENT, ESQ.

On my last escape from jail, where I was confined for unknowingly passing a counterfeit bill, which had been given me by an old gentleman whom I had saved from drowning—I determined to try my fortune farther south. Seeing one day in the Richmond Enquirer, an advertisement offering one hundred dollars for a runaway slave, and being pressingly in want of money, I determined to go in search of the individual described. With this view, I rambled thro' the country, keeping a watch in out-of-the-way places, and looking very hard at all of the negroes who passed. On the second day of my search I reached a little village, which I will call Feathersville, I had given up all hopes of attaining my object, and was sitting on a rock, with my chin resting on both hands, and my elbows resting on my knees, hungry and disconsolate, when a rough gripe was laid on each of my shoulders; and on attempting to rise, was roughly prevented. On looking round I saw that Judge Lynch, with his whole posse comitatus, had pounced upon me. With a skillful celerity they tied my hands behind me, and then amid shouts and execrations, drove me towards the village square.

"My good friends," exclaimed I, "you are mistaken in the person, whom do you take me for? Let me en-tr-tr——"

My expostulations were abruptly broken off, by one of the foremost of my captors, whom I took to be his honor, gagging me with a handful of shavings. Finding it quite difficult to talk after being supplied with this mouthful, I submissively held my peace—My amiable conductors dragged me toward an old poplar tree, and tied me to the trunk.

"Now my lads," exclaimed his honor, with a horrid grin, rubbing his hands—"now my lads we'll show you a taped with feathers. It can't be said now, that the devil's to pay, and no pitch hot. Hand along the tar-kettle, Mike, my lad—and Jemmy Dicken, toss along that bag of feathers."

With a horrible alacrity those orders were obeyed. I tried to speak—to move—Oh, the dastards! I was bound fast, I could not. I looked unutterable things. Dust was flung in my eyes. What could I do? I ground my teeth in agony, in wrath and in scorn. There is but one step from the farcical to the tragical. Like imps of pandemonium, the good people of Featherville flocked round me, and beheld unmoved such tortures inflicted as an uncivilized Arab would weep to witness. The tar and the feathers were bestowed with a liberal hand. There was no lack of generosity in these articles. I believe they are both the natural productions of the state.

As soon as there was a cessation in the tender mercies of Messieurs, the mob, I unclogged my right eye from the tar that surrounded it, and looked forth. On the slope of the opposite hill I noticed a horseman riding at full speed, and making vehement gestures towards the crowd. They were arrested in their valient doings, by these pantominical appeals. In a few minutes the rider arrived on the spot, and dismounting, drew the judge aside, and communicated to him the intelligence with which he was charged. The result was that his honor approached me, relieved my mouth of the shavings which he had thrust into it, and untying my arms, told me "that I might go; that he believed there was some mistake; but that it was better that fifty innocent ones should suffer, than that one guilty person sould escape—and that he took me for an abolitionist." The jury shouted acquiescence in the decision of the judge.

I attempted to speak, but could not—not that my heart was too full of gratitude for utterance—but because my lips were glued with tar.

At the tavern at which I had casually stopped that morning, I had given my name as Andrew Jackson Smith. It seems that a trunk with that name upon it was received after my departure, and as it was tied with red tape, sealed with wax, the landlord remarked "that it was very mysterious."

"Very, indeed," echoed the editor of the Featherville Banner of Liberty, as he threw his tobbacco quid away, and swallowed a mint julep.

"Upon my word, it's very odd," said the postmaster, trying the lock. "Landlord," continued he, bring me a hammer and chissel, and I'll take the responsibility, as the old ginral says. Amos will bear me out in it."

The hammer and chissel were brought—the trunk was forcibly opened—and in the dressing case, carefully concealed under some soap and razors, was found a torn page of a murderous print, published in New-York, called the Emancipator.

"Treason!" shouted the postmaster, holding the scrap up to view.

"Bloody treason!" echoed the landlord. "What is it?"

"Lynch him," said the editor, lighting a cigar.

"Call the judge—call the judge," said the postmaster.

"Aye, aye," rejoined the editor; who by the way was a pig-eyed gentleman, rather slim and snugly dressed, with light eyebrows and hair—a blackguard in print and a vulgarian out of print.

"Where is he?"

"Who is he?"

"Is he here?"

"Is he gone?"

"Where the deuce is he?"

These questions were poured in upon my host in rapid succession. He finally recollected that a wo-begone looking gentleman, in a suit of rusty black, had bought a loaf of bread of him that morning, and that his name corresponded with that on the trunk. You know the rest of my story. The whole village was soon at my heels, and I was regularly lynched. It was afterwards ascertained that the trunk containing the incendiary article belonging to the son of an eminent slaveholder, whose name I had unwittingly borrowed.

The morning after this unpleasant affair, on taking up the Banner of Liberty, I read the following version of the transaction.

"ANOTHER ARREST.

"A white man of the name of Andrew Jackson Smith, was yesterday arrested on a writ issued by Judge Lynch. It seems that the suspicions of our vigilant postmaster were aroused by the singular appearance of Smith's trunk; and on breaking it open, his worst conjectures were more than realized. It was full of inflammable papers, Emancipators and Liberators, evidently intended for distribution among the slaves. On this being known, the people of the town headed by his honor Judge Lynch, turned out in pursuit of the monster Smith. He was soon caught, and being brought into the village, was furnished gratis with a new coat—of tar and feathers—black turned up with white. The craven roared lustily during the operation, and manifested the most cowardly impatience. He has had a lesson which he will not soon forget.

P. S. We learn that it has been satisfactorily ascertained that Smith is innocent of the charges against him. We are glad of it. The man who would come here at this time to raise a rebellion is unworthy the name and respect of man. He is indeed, fit for murder, stratagem and spoils. We congratulate Mr. Smith that the suspicions against him have proved to be unjust."

And this was all the satisfaction that I could obtain.

From the Eastern Baptist.

False Ideas of National Greatness.

No one, who is much acquainted with history, can have failed to observe the extremely false ideas of greatness, which different nations have cherished. Our own mind has been so much impressed with this fact, that we have resolved to present to the readers of the Baptist some thoughts relative thereto. As it is certainly important that we have correct views of a just national policy, we trust that what we may say will be well received, and not be considered as proceeding from any design on our part, to enter the arena of political strife and wrangling.

The first point to which we call the reader's attention, is that most nations have very erroneously thought it necessary to their greatness *to possess extensive territories.*—True grandeur consists in nothing less. A small territory has been viewed as furnishing limited sources of national wealth, which indeed, may be a very correct position. Nations have not considered themselves sufficiently prosperous when possessing a territory which, if cultivated with care and diligence, would yield barely productions enough to support its inhabitants. Hence the anxiety which almost all nations have felt to enlarge their boundaries.

Not far from a thousand years before the advent of Jesus Christ, the city of Carthage was founded upon the northern coast of Africa, by colonists from Tyre in Asia. At first the Carthaginians were extremely weak and obliged to depend upon the favor of the Africans for their existence. But in a few years they became a powerful city, and evinced an unbounded thirst for empire. They were not content, even could they have possessed the whole of Africa. Her territory did not yield productions enough to satisfy their craving desire for wealth, even though they could have possessed it all. Carthage therefore sent armies into Spain to subdue the people of that country and subjugate them to Carthaginian power. When the country was conquered, Carthage compelled thousands of its inhabitants every year, to dig gold and silver from the Spanish mines to satisfy her rapacious desire for wealth.—Nor was gold and silver all that was carried from Spain to Carthage, but every article that could increase a nation's wealth.—The Carthaginian power was also extended to Sicily and most of the islands of the Mediterranean Sea, besides the many countries both in Asia and Europe. And to preserve their acquired territories, the Carthaginians were almost continually at war, during the 800 years of their existence. For this purpose, large armies were fitted out every year and sent to give fight to the nations that disputed with them the right of universal empire. They were engaged with the Romans in three successive wars, the first of which was continued 17, the second 24, and the third 5 years, and during which an immense treasure besides millions of lives were lost. And for what purpose? That they might have at their command great resources of national wealth. That what many countries yielded might contribute to the luxury and greatness of one particular nation.

The foregoing example of Carthage furnishes the reader with a good illustration of the disposition which most nations have cherished to extend their dominions. If any doubt it, let them read the history of Egypt and her Sesostris; of Assyria and her Pul, Tiglath-Pileser, Shalmanezer and Sennacherib; of Chaldea, and her Nebuchadnezzer; of the Mede-Persian Empire, and her Cyrus, Cambyses, Darius and Xerxes; of Macedonia, and her Philip and Alexander; of Rome and her Cæsars; and of the other nations of the old world, whose history is of later date. Even England, a little island in the Atlantic, has given no very feeble indications of her wish for universal empire. Else, why was she unwilling that the American colonies should become a separate and independent nation? Why unwilling that we should make our own laws from which there should be no appeal to any earthly tribunal? And why has England obtained by conquest, or other means, possessions upon the four quarters of the globe? Why does the sun never set upon the dominions of the British crown? Is it because the benevolence and compassion of England are so comprehensive as to make her wish to become a nurse and guardian of all the nations? No one believes this. She herself does not assert it. But it is evidently because, in holding other nations in subjection, she reaps the wealth and luxury of their industry and ceaseless labors. And let England lose all her possessions, except her own solitary isle, and how long think you, before her lords, and peers, and nobles would declare her prosperity at an end? How long before despair would be written in the countenance of her avaricious masters?

Some of our own countrymen take great delight, in talking about the extension of our republic. They would have an acqnisition made of the Canadas and Texas; nay, we doubt whether their ambitious spirits would be satisfied, if the "star-spangled banner" waved over the whole land from Baffin's Bay to Costa Rica. But why would they have such an acquisition made? Is it not enough that the American eagle spread his wings from the 24th to the 44th degree of North latitude, and from the 65th to the 125th degree of west longitude? Our territory is already so large, that the people scattered over it, are found cherishing strong local prejudices; and this is an evil which will inevitably increase, if our boundaries are extended. The South is now arrayed against the North; and the North, if not arrayed against the South, nevertheless has political views, so emphatically her own, that they will never harmonize with those of the South. Let no mad enthusiast, no pseudo-patriot, talk longer about annexing to the United States, what she does not want, and what cannot be had, without speedily hastening the destruction of this nation. A wiser policy would lead every friend of his country, most earnestly to supplicate the Great Ruler of nations, that he would hush the disturbing causes amongst us, by a removal of those evils, which have been nourished in our own bosom, till, viper-like, they are destroying our vitals.

L. C. S.

Vermont Asylum for the Insane.

The second annual report of the trustees of this institution has been published, but from its great length we give below an abstract of it. The building for the accommodation of the insane is yet in an unfinished state for the want of funds; eleven thousand dollars have been expended in the furnishing and completion of the central part of the building and one wing—one wing now remaining incomplete, which, when finished will accommodate one hundred patients. The institution has been full, and the demands for admission require the completion of the whole edifice.

During the past year 81 patients have been in the institution, 34 of whom were there at the commencement of the year, and 47 were admitted during the year—45 have been discharged, and 36 now remain. The Trustees say:

"In less than two years from the opening of this institution, 31 have been discharged who have been restored to reason and usefulness. Among these husbands have been restored to wives and wives to husbands, parents to children and children to parents, who would otherwise have been wretched in themselves, and the source of almost inconceivable affliction to those with whom they were connected. There have been received a large number of chronic cases, and though we cannot have the happiness of witnessing the recovery of so large a proportion as in recent cases, still we can behold, what is little less desirable, the great improvement in their habits and comfort.—Among the incurable cases was one who had been insane 23 years, and for a considerable time had been filthy and would offer violence and tear the clothes of those who administered to her wants. After a residence of six months at the asylum, her habits had so far improved that she was neat, orderly, and inoffensive, and engaged daily in some useful labor. It is several months since she returned to her friends, and we are happy to learn that she continues in the same improved state. Many other cases might be mentioned of the improved state of the incurable patients. When we contemplate what has already been effected in so short a time, may we not look forward to the future with joyous anticipation of the immense good which will result from this institution."

The following is the report of the Superintendant and Physician of the Asylum:

Since the opening of the institution there have been admitted—old cases	60
Recent cases	35
There have been discharged in the same time—old cases	34
Recent cases	25
Remaining Oct. 1st, 1838	36
Of the 59 discharged there have recovered	31
Improved	15
Unimproved	10
Died	3
Of the 34 old cases discharged, there have been,—recovered	9
Improved	14
Unimproved	9
Died	2
Of the 25 recent cases discharged there have been,—recovered	22
Improved	1
Unimproved	2
Died	1
Patients remaining October 1st, 1837, Old cases	23
Recent cases	11
Admitted during the past year—old cases	27
Recent cases	20
Whole number in the Asylum the past year	81
Discharged same time—old cases	23
Recent cases	22
Of the 45 discharged there have been Recovered	25
Improved	10
Unimproved	8
Died	2
Of the 23 old cases discharged there have been—recovered	6
Improved	9
Unimproved	7
Died	1
Of the 22 recent cases discharged there have been—recovered	19
Improved	1
Unimproved	1
Died	1
Of the 26 old cases that remain there are Improved	15
Unimproved	11
Of the 10 recent cases that remain there are—improved	8
Unimproved	2
Recovered of all the cases discharged	52 1-2 pr ct.
" of all the old cases discharged	26 1-2 pr ct.
" of all the recent cases discharged	88 pr ct.
" of all discharged the past year	55 1-2 pr ct.
" of all the old cases dis. past year	26 pr ct.
" of all the recent cases dis. past year	86 1-3 pr ct.

In noticing the above summary of cases, it will be seen that there has been a large proportion of old cases since the commencement of our operations. Of the recent cases, or those which were not of more than six months duration, a good proportion have recovered; and of the old cases, as many as usually recover in our best institutions.—Many of the old cases were of several years standing, and a large number had passed into an incurable state.

The expenses of the Asylum for the past year were 4,970,10, exclusive of the products of the farm.

The China Aster.

"I planted it with my own hands," said my little sister, holding up a withered China Aster, plucked up by the roots, "I covered it from the sun—I watered it night and morning—and *after all*," (wiping her eyes with the corner of her apron,) "*after all it is dead!*"

Alas! how many occurrences in life resemble Mary's flower. Too easily believing what we wish, we adopt some pretty trifle, and laying it as it were in our bosom, "love it as a daughter." *Fancy* paints it in gay colors. Increasing in beauty, we see its leaves expand, and trace its progress with anxious solicitude from the swelling bud to the full blown blossom; and then, when we fondly expect to enjoy it, *reality* tells us—*after all it is dead!*

How often does an *only son* engross all the cares of his parents, and wind himself around every fibre of their hearts. To cherish the idol is every wish on the stretch; to indulge it are all the vanities of art and nature procured. Sleepless nights and anxious days are their lot; and lo! when they hope to see the end of their labor, struck by the hand of disease, or debased by the contaminating hand of vice, the agonized parents find—*after all it is dead!*

And how sanguine are the expectations of those relatives and friends who possess a lovely *girl* endowed with the charms of *beauty* and *goodness!* How do they exult in her every idea! She is the delight of their eyes, the solace of their calamities, and the dependence of their declining years. Friendship rises in her defence like a wall, and *affection* nourishes her as the mild dews of spring. Ah! to how little purpose! The canker worm of disease preys upon the root of this sweet sensitive, and the scorching flushes of the hectic drink up its moisture. It fades. The hands of friendship and affection are united to support it in vain, for pain and languor have caused health's blushes to decay, and the lustre of beauty's eye to fade quite away. The dearly beloved, the cherished and idolized daughter dies. Regret, bitter regret, wrings the hearts that surround the lovely breathless form, and the weeping parents with anguish exclaim, "*after all, our* care, solicitude, and watching, *she is dead!*"—*Children's Magazine.*

The Northern Harp.

A NEW Collection of CHURCH MUSIC, by H. E. MOORE, Second Edition, just published and for sale by WHITE & BOYD,
Concord, N. H.

☞ The following among the many recommendations received, are sufficient to attract public attention to the merits of the work.

Recommendations.

From the Handel and Hayden Society of Dartmouth College.

Mr. MOORE: SIR,—At our last meeting, it was voted, that the thanks of this Society be presented to Mr. Moore, for a copy of his late publication, the Northern Harp. It may not be amiss in this connection to remark, that your new work has been examined by the President and many members of the association. All concur in assigning it a prominent station among the numerous collections of Psalmody. Should it be as extensively circulated and used as its merits deserve, there can be no doubt but that it will exert an important influence in elevating the standard of Church Music, and in cultivating and cherishing a refined and delicate taste, capable of appreciating the excellencies of chaste and dignified musical composition. Wishing you sucress in your laudable endeavors to subserve the interests of the community,

I remain, with great respect, yours, &c.
ISAAC AMES, Sec. Handel Society.

Dart. Coll., March 31, 1838.

From Mr. George Wood, Teacher of Music.

Mr. MOORE: Sir,—I have examined the Northern Harp, and think it has been got up with good taste and judgment, and I have no hesitation in recommending it to the patronage of the musical public. It contains a great number of pieces, original and selected, of rare beauty and excellence, and I have no doubt it will become one of the most popular works of the day.

The Choir in this place have introduced the Harp among various other collections of Church Music, and are highly pleased with the work,

GEO. WOOD.

Haverhill, N. H. Jan. 10, 1838.

From Mr. Lyman Heath, Teacher of Music.

Mr. MOORE: Sir,—I have just examined your new collection of Church Music, entitled "The Northern Harp," and with pleasure recommend it to the patronage of the musical public. I think it contains the most pleasing variety of tunes which are equally adapted to the Church, the social circle, and the family; and the harmony is chaste, simple and correct. The work contains a great variety of metres, thus obviating the difficulty of adapting tunes to hymns of peculiar metres, and much that is entirely new, selected from the highest source of musical excellence. You have also added a choice selection of anthems and set-pieces, rendering the work one which will be eagerly sought by Choirs and Societies throughout the country. LYMAN HEATH.

Littleton, 1838.

Strengthening PLASTER AND SALVE

Vast improvement on celebrated Dr. Stone's.

DR. S. C. HEWETT'S (the Bone Setter, Boston, Mass.) celebrated STRENGTHENING PLASTER. Dr. H. having been interrupted in his professional pursuits by the constant call for his Plaster, has been obliged to offer it for sale. It is recommended to be applied to the following cases, viz:—For pains and weakness in the back, stomach, sides and loins, rheumatism, and the effects of the mercury, corns, and the effects and consequences of sprains, dislocations and fractures, and in all cases of felons and ulcerated sores, for cleansing and heading them, and in fact, all weaknesses.

Dr. H. does not advertise this Medicine to cure the public, but because it is a valuable Salve, and related to relieve human suffering. As Dr. H. was a pupil of the late Dr. Job Sweet, he has the advantage of all Dr. S.'s skill, in addition of what he himself acquired in the course of twelve years extensive and continued practice. This Plaster considers a great improvement on any hitherto offered for sale for the complaints above specified.

Dr. H. will also prepare medicines (which will shortly be offered for sale) that are certain cures for the tic doloreux or neuralgia, and for the hemorrhoids or Piles.

No article of medicine will be authorized for sale by Dr. Hewett, unless the label on the same is signed *S. C. Hewett.*

For sale, wholesale, by Maynard & Noyes, Druggists, No. 11, Merchant's Row, Boston, General Agents. Sold also, wholesale and retail, by Charles Whipple, Bookseller, No. 2, State street, Newburyport, Agent for the county of Essex, and for the State of New-Hampshire. For sale at this Office.

July 21, 1838. 21—6m

To the Public.

THE subscriber considers it due to Dr. S. C. Hewett, (as an act of gratitude, and to his fellow citizens, from impulse of humanity) to describe briefly, the condition of body, out of which he has been rescued by the skill and practice of the Doctor.

Before applying to Dr. H. the subscriber had, for nearly two years, suffered a malady, which has so far deprived him of the use of his legs, that he could neither walk nor stand. Every day the use of power was greater; and the constant recumbent posture, to which he was doomed by day, deprived him of refreshing sleep by night. The wasting of corporeal vigor produced such a prostration of mental energy, that the melancholy prospect opened before him of years of life without action, and without regulated thought. And whenever sufficient energy broke in upon his benighted mind, to make the darkness that involved his prospects horrible to distinct, there fell upon him such an "avalanche of misery that life itself became a burthen. By the mercy of God, he is now, in a great degree, restored to the power of motion, (so as to walk) and to serenity of mind, by the skill and exertion of Dr. Hewett; and he publishes this (to him) exhilarating fact, that all those unfortunates, who have pined in helpless seclusion, or suffered like maladies in the "terness of hope deferred," may know that there is balm in Gilead, and a physician there," and that all, who would apply, may be assured, that on being (by rash unskillfulness) awaits them; but his mode of treatment is as immediately and constantly grateful to their sensations, as the results successful and salutary.

The Physician above named is Dr. S. C. Hewett, bone setter, &c. 297, Washington street, Boston.

JOHN B. DERBY, *late Deputy Surveyor of the Customs, Boston.*

July 21, 1838. 21—6m

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